The

Non-Subscribing Presbyterian

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Notes of the Month.

The terrible tragedy of the sea overwhelms, and two continents are united in a community of grief. A profound sorrow has so taken possession of all that words are inadequate to express feeling. Thought turns to Him Whose ways are in the great deep and the prayer goes forth—"We humbly leave in Thy Fatherly keeping the souls of Thy servants who have now passed through the waters." And, for the sufferers, and those who are mourning the loss of their loved ones in so many sad homes in Europe and America may God be with them and keep them and heal their bruised hearts.

* *

While the heartfelt sympathy of every one of our readers will go out to all who have lost relatives or friends in the catastrophe which overtook the "Titanic," the thoughts and feelings of the whole Non-Subscribing Presbyterian Church are particularly directed to the Andrews' family. Mr Thomas Andrews was a member of the First (Non-Subscribing) Presbyterian Church, Belfast, a son of the Right Hon. Thomas Andrews, D.L., of Comber, and a brother of Mr. J. M. Andrews. His death brings grief into a family which is held in affection and respect throughout our Church For his widow and orphan daughter, for his father and mother and for all his relatives our hearts bleed. We know that only the divine help of the Heavenly Father can enable them to bear the cruel blow which has fallen upon them. Their calamity has stirred up the deepest emotions of their co-religionists and filled every heart with sorrow for them. In the depths of our grief we thank God that he who has been taken from us leaves behind him the affection and respect of everyone who knew him. His life of devotion to duty and to right has ended gloriously. The manly, straightforward, unostentatious life has had a fitting ending His last moments in this world were spent in endeavours to help his fellow-creatures In life, as in death, he followed the golden rule and kept true to the spirit which animated his Master, Christ. One of the noblest sons of God lies beneath the Atlantic wave. Torn from us by such a sudden and awful calamity, he has left a vacant place in the hearts of many which can never be filled on this side of the grave, but we can thank God for having given us a life heroic to the end. Praying for resignation,

we await in sure and certain hope reunion with the fine soul who has gone before.

* *

The National Conference of Unitarian and other Liberal Christians was held in Birmingham on the 16th, 17th, and 18th of last month. The President, Rev. H. Enfield Dowson, B.A., moved a resolution of deep sympathy with the sufferers and those who mourn their loss in the terrible disaster. The Conference passed the resolution standing. Speaking of the Conference, *The Christian Life* says the proceedings of the week opened under a cloud of grief and depression, owing to the tragic disaster which occurred to the "Titanic" on her maiden voyage to America. Among her ill-fated passengers were some who were intimately known to members of the Conference, and whose loss will be keenly felt. Apart from this the meetings have been full of animation and of hope. There has been a healthy and encouraging tone throughout them. As the President and others pointed out, the old misunderstandings which were once so foolishly disturbing have passed away, and the substantial work which has been accomplished during the last three years has inspired us with new hope for the future of our Churches.

* *

At a specially convened meeting held in First Presbyterian Church, Rosemary Street, Belfast, on Monday, 15th inst., a lecture on the National Insurance Act was given by Miss Jean Agnew. The lecturer gave a brief resumé of the first part of the Act, which deals with Health Insurance. She indicated those who are compulsorily insured under the State scheme, and those who may be voluntarily insured, and also the manner in which payment of contributions is shared by employee, employer, and the State. The various benefits which will be available—sanatorium, sickness, disablement, and maternity—were described, and special emphasis laid on the difference in the position of the Deposit Contributor who insures through the Post Office and the person who insures through an approved society Insurance through the Post Office may not be legitimately described as insurance at all, but is really compulsory thrift with additional aid from the employer and the State. In order to obtain the maximum amount of benefit from the State insurance scheme it is absolutely necessary to insure through an approved society.

* *

Any society, that is to say, any body of persons which complies with the requirements of the Insurance Act may be approved by the Insurance Commissioners. No society shall receive the approval of the Insurance Commissioners unless it satisfies the following conditions :—

(1) It must not be carried on for profit.

(2) Its affairs must be subject to the absolute control of its members, being insured persons, or, if its rules so provide, of its members whether insured persons or not.

(3) If a society has honorary members, the honorary members are excluded from voting.

Approved societies shall administer sickness, disablement, and maternity benefits. They must keep books and accounts in such form "as may be prescribed," and submit them to Government audit. They must also submit to Government valuation every three years. If a surplus is shown on valuation such surplus must be distributed as additional benefit to the members. If, on the other hand, a deficit is shown, the deficit must be made good within a period of three years by a compulsory levy on the members, or by some method of reducing benefit. If any society fails to make good its deficit in this way the Insurance Commissioners have power to take over the administration of the affairs of the society.

* *

Small approved societies, having less than 5,000 members, though they have complete self-management for all other purposes, must *for the purpose of valuation* be linked on to other societies in order to make up the required number. They may voluntarily associate with other societies for the purpose of valuation, or if they fail to do so, they will be compulsorily grouped together

according to the localities in which they carry on business. The position of a voluntary association or compulsory group of small societies on valuation is as follows :—Such of the societies of the group as show a surplus have to place one-third of the surplus in a common pool, and this pooled fund is to be used to help to wipe out three-quarters of the deficits of the societies of the group which show a deficit. The remaining one-quarter of the deficit must be made good by the societies showing deficit. In case of proved mal-administration, a society showing deficit would not be helped from the pooled surpluses, but would have to make good the entire deficit by levy on members or by reduction of benefits.

* *

The position of the small approved society is of special interest to the Non-Subscribing Presbyterian Church as a whole, owing to the fact that an approved society formed in connection with the Church might have less than 5,000 members, and would have to submit to some grouping arrangement with other societies for the purpose of valuation. It cannot be questioned that there is a definite desire on the part of the Church as a whole to preserve its individuality should it decide to devote some of its energies to social service under the State scheme, and that individuality can best be preserved by having a definitely Non-Subscribing Presbyterian approved society. The close personal relationship of the units of such a society would doubtless tend to check any laxity of management, and it might be found possible to associate with a society or societies likely to be administered with equal care, and containing equally good lives, and thus likely to be equally solvent. On the other hand, the fact must not be overlooked that any small approved society is liable to be called on to help to make good the deficits of the other societies with which it is associated. Nor must it be forgotten that a large society, with its reduced cost of administration, *per capita*, and its liabilities spread over a large number of persons, is much more likely to be solvent than a small society. In view of the difficulty of deciding on the most advisable steps to be taken with regard to the formation of a Non-Subscribing Presbyterian approved society, a committee was formed at the close of Miss Agnew's lecture to investigate the possibility of associating such a society with other suitable societies, or of merging to some extent the individuality of the society by coalescing with one of the larger societies now being formed.

THE LATE MR. T. ANDREWS, JUN.

MEMORIAL SERVICES.

First Presbyterian Church, Belfast.

MORNING service in Rosemary Street Unitarian Church was deeply solemn by reason of the close connection of the late Mr. Thomas Andrews, jun., of Queen's Island, with the congregation. Rev. H. J. Rossington, M.A., B.D., occupied the pulpit, and made appropriate references to the disaster. The hymn before the service was " For Ever With the Lord," the singing of which stirred many hearts, as they thought of the gentle spirit of Thomas Andrews and his devotion to duty till life's latest hour, while the rendering of the anthem " God Shall Wipe Away All Tears From Their Eyes " was very impressive.

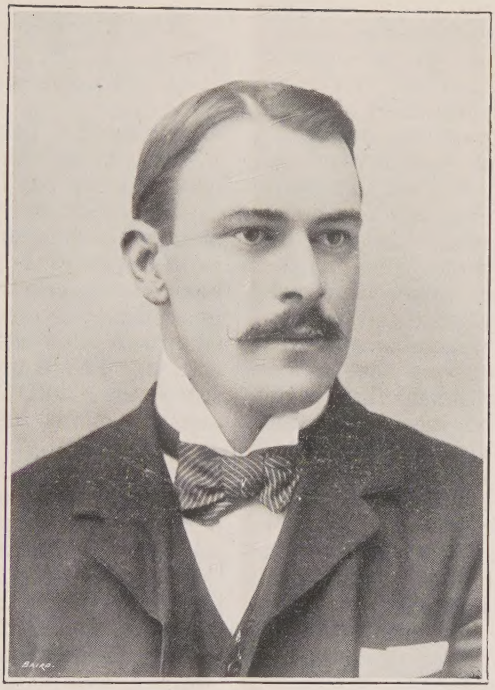
Mr. Rossington based his sermon on Psalm 77, verses 9-10—*Hath God forgotten to be gracious ? hath he in anger shut up his tender mercies ? And I said, This is my infirmity : but I will remember the years of the right hand of the most High.* After expounding the text, the rev. gentleman said that it was less than a week ago that they realised with a shock that refused to allow them to comprehend the possibilities of the worst, the disaster which had befallen the vessel in which they felt so deeply interested. Speaking of his own experience, while he recognised it was a great misfortune, his mind refused to grasp the possibilities of the tragedy which might be hidden behind, and thus, like so many

others, he had been buoyed up by the false hopes which were reported in the daily Press. With what thankfulness and gratitude they learned that all who were on that vessel were saved; but even before they had given expression to their thankfulness and gratitude, possibilities of the worst of all began to come into view of their minds. He would not dwell on the tragedy which they knew had occurred. He himself had never ceased for a single moment scarcely to think of the terrible misfortune which had come into so many lives. Day after day he had hoped that, through some unreckoned interposition, many more might have been added to the list of survivors, and only at the last, with deep reluctance, did he abandon the hope that others might be saved. He did not want to try their feelings, but he had never approached the consideration of such a thing with a deeper feeling of the inadequacy of human words at such a time. He had never undertaken a task which he felt so much beyond his strength as the task of that morning but surely it was needful at such a time as that they should try to make clear to themselves not only the nature of that which had happened, but also the possibility of something coming to them and into their hearts that might at least relieve the gloom and misery of those who suffered. Nor did he wish at that time to dwell too much upon the personal aspect of the great tragedy. Surely there was no respect of persons when so many hundreds fell into terrible misfortune, and yet it was only in accordance with their human nature when some of those who were lost came from their own immediate neighbourhood, men who had often spoken to them, and who had come to them in the character of friends; surely they all must realise as never before the magnitude of the loss which had affected not only that district but many lands. He need not remind them that one deeply respected and loved for his own sake, but also respected and loved for the sake of his friends and relatives, had been taken from the roll of that congregation. He spoke to many who knew that the name of Andrews stood for integrity, stood for truthfulness, and stood for staunchness of principle far and wide in the North of Ireland. If there was one thing for which the Andrews family stood in the past, and stood in the present, it was its devotion to the Unitarian faith. Their dear friend who was gone was known for his ability, for his fidelity to duty, for his unshrinking devotion to that which he believed to be true. That one had been taken away, and they, like many others, mourned a great and terrible loss, and yet at such a time could they dwell too much upon that aspect of the common loss? Did they not at once think of those sorrowing parents from whose lives and homes one so dearly loved had been taken away? Did they not even think more of the young widow and child who now mourned the loss of a husband and father? The reverend gentleman, in closing, tenderly prayed for the Divine blessing on the sorrowing, and that God in His infinite mercy might come very near to all who had been bereaved by the disaster. After the concluding hymn, "My God and Father, while I stray," and the Benediction, the congregation stood while the organist rendered the Dead March in "Saul."

MEMORIAL SERVICE IN COMBER.

SUNDAY was a day of deep mourning in Comber, the home of the Andrews' family, for the calamity which has evoked such general sorrow has brought a nearer and more personal grief to its doors in the loss of the distinguished townsman whose career of promise was a source of pride to all his native townspeople, and whose noble and manly death has sent a thrill of emotion through every heart. At all the places of worship in the town on Sunday there was an overshadowing sense of bereavement, and each congregation with bowed heads and sorrowful hearts, passed in solemn silence respectful resolutions of sympathy with the widow and with the family of the Right Hon. Thomas Andrews, D.L., in the terrible trial which they have been called on

to undergo. In the Churches of all denominations, also in the Roman Catholic Chapel, the awful tragedy which has encircled the world with a thrill of horror and of sympathy, was the subject of feeling and appropriate references.



The Late Thomas Andrews, Jun.

They said of him that he was
Heroic unto Death;
That
He thought only of safety for others.

The morning service in the Unitarian Church, in which the Andrews' family are pillars, will long be remembered, its memorial character being solemnised by the nearness of a common sorrow. The minister, Rev. Thomas Dunkerley, was assisted in the conduct of the service by Rev. Frederick Woolley, of Belfast.

"GREATER LOVE HATH NO MAN!"

Rev. Mr. Dunkerley laboured under the stress of a deep emotion as he delivered his feeling tribute to the life and memory of the late Mr. Thomas Andrews, jun. Speaking from the appropriate words of John xv. 13—*Greater love hath no man than this, that a man lay down his life for his friends*—he said:—

"We meet this morning with hearts

distressed by sorrow for the appalling disaster which has filled so many homes with woe. The largest ship in the world, magnificently appointed, elaborately planned, has gone down with its heavy freight of human life. And from Royalty downwards the people of this great Empire have been moved to serious grief. In the widely-felt suffering and sorrow, no congregation has a deeper share than our own. One familiarly known to us all—known from childhood upwards—has nobly, heroically, gone down in the ill-fated vessel. Thomas Andrews, junior, member of the family held in such high regard among us, has suddenly, but grandly, ended a career of the brightest promise. And we all mourn. You will bear with me as I mention a little personal matter. The "call" which brought me to be your minister contained two or three signatures evidently made by youthful penmen. One of these, as I remember now with melancholy interest, was that of our lost friend. The intimacy then begun grew and developed into tender and affectionate friendship. I name this little fact, which has its interest for me, because I know it is but an example of personal reminiscences which many of you cherish. His kindly nature was such that each and all of you can recall some token of his genial personality. We think of little incidents in his life as a boy in our midst, incidents that pre-figured the man that was to be. Among the contributions to the bazaar which helped you to erect the adjoining school-room, in the year 1879, were a number of young kittens. One of these having escaped in its fright, took refuge in a place inaccessible to bigger creatures, and the prolonged efforts of many helpers failed to induce it to come forth. But our friend, then a small schoolboy, learning what had happened, called the timid pussy, and very soon it responded, and forgetting its fears, ran to what it recognised as amicable arms. The natural instinct of the tiny pet told it where trust might be placed. The young schoolboy, of course, was not deprived of his protege, but, becoming its owner, proved a tenderly indulgent master of what had so confidingly committed itself to him. A trifling incident! But character is manifested in such trifles. We see there the indication of the tender, manly heart that distinguished our lamented friend through life. Strength and mercy were combined in his truly religious nature. He exemplified the words of the poet Coleridge :—

> He prayeth best who loveth best
> All things both great and small;
> For the dear God Who loveth us
> He made and loveth all.

We remember this day how our lost friend warmly shared the devotion of his family to our house of prayer and this congregation. We recall the presence with us of the two brothers, who in their youthful days were inseparable companions. So little was the difference in age and size that they seemed like twins, sharing every juvenile occupation. The demands of business in later years and the establishment of separate homes could not impair the beautiful amity. Together the two brothers passed through my class for "young communicants," and even after his new and happy home was formed in Belfast "Tommie" would elect to join us in our simple communion service. When the time came for a vocation in life to be decided on our young friend's choice had long been formed, and he threw himself with all his native ardour into the pursuit of proficiency as a shipbuilding engineer. In the firm of Harland & Wolff he was closely associated with his uncle, Lord Pirrie. The young man, intelligent, industrious, earnest, enterprising, and diligent to the point of strenuousness, reading while others played, through sheer toil and ability made for himself a position that few of his years attain—an authority in the construction of large vessels, and gave brilliant promise of higher things to come. But the promises were not destined to be realised. The end has come, an untimely one, as it seems to us. The building of the Titanic was his crowning work, and he had legitimate pride

in showing his intimate friends over that triumph of modern engineering skill before it left Belfast. How little did they imagine that it so soon would be his tomb. His connection with his work was not that of a hireling. He had the true artistic spirit. His work must be good and true. It must satisfy his own exacting conscience. Only honest performance can come from high character. A man's work proclaims what he is. When the news came that the vessel was wrecked and that lives were lost I knew and said that our friend was lost also ; for it was not in him to save his own life at the cost of another's. All accounts tell of his heroism and his strenuous exertions to save others.

"HIMSELF HE COULD NOT SAVE."

A cousin of his mother, Mr. James Montgomery, of New York, boarded the Carpathia on its arrival with the rescued in dock there and interviewed the surviving officers and passengers in regard to our friend. He cabled to the weeping mother — "All unanimous Andrews heroic unto death. Thinking only safety of others." A son is unspeakably dear to a parent. Yet a mother wrote to Mrs. Andrews—"I would be a proud and thankful woman if, when the day arrives for my son to face the portals of this life, I might have the joy of feeling he left behind him the unstained, noble record of your dear son" I, as a parent, echo that wish Less than four years ago our friend was married. It was one of the ideal unions sanctified by perfect love. His young and gentle widow, who has one sweet infant, mourns this day her irreparable loss and our sympathy flows forth to her and our earnest prayer rises to God that He who cares for the widow and the fatherless will support her and hers in this profound affliction This morning our thoughts turn naturally and especially to the members of his bereaved home in our midst, whose empty seats speak to us of their suffering. We think of and sympathise with their profound sorrow. We think of the brother to whom I have referred, of the sister and brothers to whom the departed was inexpressibly dear, and of the honoured parents, whose autumn of life is thus overcast. Who can minister consolation to them but God alone? We, then, simply commend them to the All-Parent, whose love surpasses all human affection. The public prints have spoken of our dear friend as heroic. It is the true word to apply to his conduct. The hero may walk unrecognised by our side until the supreme stroke comes that parts us. But it is well for us to have known such. It is not the soldier alone who is the true hero.

But dream not helm and harness,
The sign of valour true.
Peace hath higher tests of manhood
Than battle ever knew.
Walking his round of duty
Serenely, day by day,
With the strong man's hand of labour,
And childhood's heart of play.
True as the knights of story,
Sir Lancelot and his peers,
Brave in his calm endurance
As they in their tilt of spears.

Knight of a better era,
Without reproach or fear,
Said I not well that Bayards
And Sydneys still are here.

Thomas Andrews has gone before us. The spirit within him that used to talk to us, to look at us with kind eyes, is no longer visible. But our prayer is —blessings on his memory. And it may be that he, beholding us, blesses us.

CONGREGATIONAL SYMPATHY.

At the close of the service a congregational meeting was held, at which the following resolution of sorrow and sympathy was passed in silence, being feelingly spoken to by Mr. F. J. Orr and Mr. Robert Milling :—"We, the members of the Non-Subscribing Congregation of Comber, in meeting here assembled, desire to express our deep sympathy with the family and with the widow of the late Mr. Thomas Andrews, jun., so tragically removed from them ; and to respectfully intimate our admiration of the heroic sacrifice he made, who after the example of his Master, gave his life for others ; and we pray that our Heavenly Father may strengthen his afflicted ones to endure their sad bereavement and enable them in due time to rejoice in the glorious example which their dear one has given."

MEMORIAL SERVICE IN ALL SOULS' CHURCH, BELFAST.

ON Sunday morning, 21st April, a memorial service in connection with the loss of the "Titanic" was held in this Church. The preacher was the Rev. G. Leonard Phelps, of Holywood, who made appropriate reference to the sad and terrible event. At the close of the sermon, the organist, Mr. Drew Birch played Beethoven's Funeral March in C. During the service, the 90th Psalm was sung, and the hymns were—"Brief Life is here our portion," "I long for household voices gone," and "Nearer, My God to Thee." After the pronouncement of the Benediction by Mr. Phelps, the Dead March in "Saul" was effectively rendered by Mr. Drew Birch on the organ, the congregation reverently standing, and the service then concluded. At the evening service, which was conducted by Mr. Phelps, the 90th Psalm was again sung, and the hymns were—"My God and Father while I stray," "When the day of toil is done," and "Holiest, breathe an evening blessing." The solo, "Peace, perfect Peace" (Drew Birch), was feelingly sung by Mr. E. V. Core, and at the close of the sermon, the organist played "The Better Land" (Cowen).

IMPRESSIONS OF THE NATIONAL CONFERENCE.

THE Eleventh Triennial Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or kindred congregations, held at Birmingham, April 15th to 19th, will abide in the memory as a good average Conference as far as the sermons, papers, and discussions are concerned; there was nothing amazingly brilliant, nothing very poor; but our English and Welsh Churches will always remember it as the Conference which saw the inauguration of the £30,000 extra Sustentation Fund. As in Ireland, so across the water, our people have come to realise that the future of our Churches depends on the efficiency of its ministers, which in turn depends on the adequacy of the remuneration offered. When the matter was discussed at the business meeting two of our Irish ministers drew attention to the position of ministers in the North of Ireland now receiving aid from the English Sustentation Fund, and received the assurance that while the extra £30,000 is to be raised for the benefit of the English and Welsh Churches only (Ireland having its own Sustentation Fund and Scotland its McQuaker Trust) no minister in Ireland now receiving aid should suffer loss as a result of the new schemes.

It is impossible in the space at my disposal to deal with the large and varied programme of the Conference in detail. A high note was struck in the Conference sermon by the Rev. Henry Gow, a noble utterance, rather too long, but one that will read even better than it sounded. Very different in style, but excellent in its own way, was the impressive and vigorous address by Dr. S. M. Crothers on the Higher Loyalty; here the personality counted for much, and the printed report must needs fall far short of the spoken word.

The outstanding event of the Conference was the paper by Mr. C. G. Montefiore on "The Significance of Jesus for his age." Mr. Montefiore is a liberal Jew, and approached his subject alike free from the bitter hostility of an opponent or the uncritical devotion of a disciple: generous, appreciative, eloquent, and learned, the whole was fired with a passionate desire for a better understanding between the Christian community and the race who gave them their Master. Both in manner and matter Mr. Montefiore's paper was excellent, and it was no light task for Rev. H. J. Rossington to follow immediately with his paper on "The Significance of Jesus for our age." But Mr. Rossington acquitted himself well, and gave a characteristic moderate, scholarly, and unimpassioned plea for discipleship to the ever living Christ.

A most interesting and profitable afternoon was spent in the discussion of the relation of the Churches to social

questions, the Rev. J. M. Lloyd Thomas opening with a forceful and stirring appeal for the Christianising of society instead of a socialising of Christianity for the spirit of religion in our communial life. The best discussion of the whole Conference followed, and it was clearly manifest that "The Social Challenge to the Churches" was felt to be one urgently demanding an answer. Unless they are to confess impotence the Churches must make their contribution to the solution of the varied and difficult problems created by the awakening of democracy and the prevailing unrest.

We would venture on one criticism of the Conference arrangements. Crowded into two brief hours on the last morning were papers on subjects of such vital interest to our Churches as "The Sunday School," "Women's Work for the Churches," "Domestic Missions," and "The Guild"; of course there was no time left for discussion, and the speakers, though each did splendidly, were cramped for utterance. Instead of two hours two mornings should have been devoted to these important subjects.

On every hand were to be heard expressions of keen appreciation of the kindly hospitality of our Birmingham friends, everything that could be done for the comfort of visitors was done, and the vote of thanks was no mere formality.

How good it was to see old friends and to make new ones; how good it was to feel we belonged to a great fellowship, in Dr. Crothers' happy phrase, "the Unitarian Church is the greatest little Church in the world." How good it was to have the spiritual and intellectual stimulus, and the revival of power which comes of communion. One thought occurred to those of us who made the homeward journey together—how good it would be for our Irish Churches to entertain the Conference at Belfast, so that we could repay some of the kindness we have received and our people who have not been able to attend any such Conference might have it brought home to them that they are members of no mean household of faith.

THE RISE OF UNITARIANISM IN WALES.

By Cambriensis.

III.

THE year 1729 is not the date of the first Arminian Controversy. There had been, in fact, many controversies before this, but less important and extensive in influence and results, though, as a matter of fact, they had been potent enough in some localities to cause separations. Such was the case in Wrexham in 1651, and later on in Henllan in 1708, and in other districts—Glandwr, Rhydyceisiaid, and Hengoed. The rise of Arminianism therefore was not confined to one locality or to one county even. The opposition were in dread and fear, and naturally set forth their most powerful and brilliant men against the alert defenders and upholders of the new principles—Arminianism. In the ranks of the latter order we behold such men as William Erbury, Vavasor Powell, Morgan Lloyd, Henry Gregory, Roger Williams, John Llewellyn, etc., through whose energies and courage Arminianism gained ground steadily. Yet no one would consider these champions as founders of Unitarianism.

The Unitarians of Wales look upon the Rev. Jenkin Jones,* of Llwynrhydowen, Cardiganshire, as the founder of their cause. He was not professedly a Unitarian himself, yet he, more than anyone else, made Unitarianism possible in the Principality. His work set Unitarianism on a permanent footing as a living principle. His line of thought led men to the Unitarian position. There had been, indeed, many brave and fearless spirits, bold enough to question the authority and tenets of Calvinism, and to cut off their connection with it and face condemnation and unpopularity. But the Rev. J. Jones went further than they; he embraced Arminianism; gathered together members, and established a

*The Rev. Rees Jenkin Jones, M.A., of Aberdare, a distinguished scholar, and an authority on Welsh Unitarianism, to whom I am indebted for my information, is a direct descendant of the above Rev. Jenkin Jones.

congregation of Arminians, who believed steadfastly in the principle of free inquiry concerning all religious matters. And it was on this foundation of Arminianism that the structure of Unitarianism was raised.

As regards the year and birthplace of the Rev. Jenkin Jones there is no definite knowledge. But according to tradition it is said that he was born at Bryngranod, in the Parish of Llanwenog, Cardiganshire. The month and year of his death are known, namely, June, 1742. And further, it is understood from what is stated in an epitaph that he died when in the "meridian" of his life. He was trained at Carmarthen Theological College, then under the principalship of Rev. Thomas Perrott. We have no proof that the Rev. T. Perrott was an Arminian, yet it is a striking fact that only a very few of the 150 students trained under him settled in orthodox Churches. Some of them went to England and joined the Arian cause there, and others abandoned the idea of entering the ministry altogether.

Rev. Jenkin Jones was reared at Pantycreuddin, and as a youth he attended the Church there, at which place a bitter feeling was manifested against Arminianism by the older members and the minister. At this time the echoes of controversies had died away, and the dissenting Churches were at peace, but this respite was just a lull before a storm more severe than ever which broke out in 1729. Rev. J. Jones was very popular in the neighbourhood, highly respected and well spoken of by all acquainted with him. Eventually, rumours went abroad of his leanings towards Arminianism, which formed sad news to his older friends. Great disappointment was felt, and consequently expressions of dissatisfaction and unwillingness were uttered when permission was sought to allow him to preach. Notwithstanding the disapproval of the older party the influence of his younger friends prevailed, and permission was, ultimately, granted. His only fault was his Arminianism, yet he won sympathisers in this very Church, the young people clung to him, while the old members clung tenaciously to their Calvinism.

After the conclusion of his college career, he set to work with all his might, preaching and declaring his views, and his efforts were not without good results. In that part of the country Rev. J. Jones found eager men accepting readily his point of view, and so successful was he in his mission that he built a meeting house at Llwynrhydowen "on his own ground," where he was ordained in April, 1726 (or according to the Rev. J. Evans, Abermeurig, where he was appointed pastor in 1726, having been ordained in 1725, at Cilian.)

Before his death he had the satisfaction of seeing six or seven influential ministers with their congregations embracing religious views similar to his own. He died an Arminian, but most of those that survived him became professedly Arians. A solemn and impressive preacher was he; broad-minded in his interpretation of Scripture; fearless and firm in his declarations of religion; laying great weight upon the scope and authority of reason and conscience. One of his great religious points was that salvation should be the grand task of our lives to be accomplished by our own efforts.

(To be continued.)

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

THE Annual Meeting was held in the Central Hall, Belfast, on Monday evening, April 1st. After tea, Rev. Thomas Dunkerley occupied the chair, and there was a good attendance, which included Revs. Alexander Gordon, J. A. Kelly, M. Watkins, G. J. Slipper, S. E. Bowen, G. L. Phelps, J. Worthington, H. M'Gowan, J. D. Davies, A. O. Ashworth, F. Woolley, and Wm. Weatherall; Dr. Gawin Orr, Messrs. J. S. M'Tear, James Davidson (Windsor), Robert M'Giffin, James M'Williams, C. M. Cunningham, Eustace Gordon, C. J. M'Kisack, Walter Roberts, Robert M'Crum, Robert Dickson, Wm. M'Ninch, James M'Lenaghan, Robert Kennedy, William Hewitt, Albert Hunter, W. T. Hamilton, T. Wallis, James Steele, and others.

Rev. J. A. Kelly (Honorary Secretary) presented the report, which stated that one satisfactory feature of the work of the Association had been the increased number of applications for literature expository of the principles of Unitarian Christianity. The report referred with deep regret to the death of some of the oldest and staunchest friends of the Association, namely, Rev. William Napier, the doyen of their ministry in Ireland, and a founder and member of the Committee from the beginning; Richard Patterson, J.P., of Holywood, first treasurer of the Association; W. Sinclair Boyd, Thomas M'Ervel, William Martin, and J. R. Miniss, J.P.

Mr. C. J. M'Kisack (Honorary Treasurer) submitted the financial statement, which showed that the accounts had been closed with a balance on the right side.

The Chairman, in moving the adoption of the report, said that Association existed for the purpose of making known their Unitarian faith. Although people might not wish to burn them as in the past, yet even now Unitarianism was not a popular thing. Some said they were infidels, or nearly so; and others that their faith was a religion of negation. They believed in God, and they could know Him, and did know Him. They had faith, that was the soul's trust, in God, on the strength of its own experiences of Him; and they held with their great Master Jesus Christ when he said, "Hear, O Israel, our God is one Lord." The doctrine of the Trinity had been introduced to explain something of the mystery of God, but a doctrine which attempted to explain the unknown by the unintelligible did not commend itself to them. Vicarious atonement had been taught more generally in the past than in the present; now, in some pulpits, it was never mentioned. The doctrine of total depravity was also passing away. Salvation was something more than escaping hell and going to Heaven. It was learning the truth and living the truth. That Association existed to declare the truth, and it had a great work to do in that respect. What they desired to do was to clear away from the aspect of Jesus those disfigurements of ignorance and superstition and the misconception of the ages that men might see at length the glory of God shining in their faith.

Mr. C. M. Cunningham, in seconding, said as a recruit to Unitarianism he had felt the influence of that system for years. It was a clear and intelligible statement of Christianity. The false prophet was with them still, and it was necessary for men and women to join in mutual confidence to combat his dangerous fallacies. People would find that purity, simplicity, and honesty in religious matters were really the best.

Mr. James Davidson proposed "That this meeting offers a cordial welcome to the Rev. Alexander Gordon, M.A., and heartily thanks him for his able and impressive sermons in aid of the Association." Proceeding, he said the doctrines of Calvinism had materially weakened since the founding of that organisation. Few now believed in eternal punishment, which was contrary to the idea Jesus presented to them of their loving Heavenly Father. The members of that Association did not wish to hurt anybody's feelings, but they must set forth their own view of Christianity.

Mr. W. T. Hamilton seconded the resolution, which was carried by acclamation.

Rev. Alexander Gordon, who was warmly received, in acknowledging the compliment, said he was as full of zeal and energy as ever in the good work in which they were engaged. Their primary duty was to have certain principles. Those principles were not numerous, but they were momentous in the matter of building up character. They distinguished the Unitarian, not so much by what he said but by what he was. Their principles not only made character but happiness, which meant a life of joy.

Rev. J. Worthington moved a resolution expressing adhesion to the principles and objects of the Association, and strongly commending it to the earnest and increased support of its friends, as well as to the thoughtful consideration of the public generally.

He combated the statement that Unitarianism was declining, and yet he denied that it was making headway in the so-called "orthodox" Churches. It could not live in a stifling atmosphere. Compromise was alien to the spirit of Unitarianism, and the outstanding feature of that faith was its love of veracity. No Unitarian could express himself satisfied with doctrines which he did not inwardly believe. Society must, in its new form, be built upon the basis of brotherhood and solidarity. Election was the repudiation of brotherhood. The needs of their time would be met by Unitarian doctrines.

Rev. M. Watkins, seconding, said some of them lacked the missionary spirit, and relied too much upon their past achievements. If they were to look forward to a healthy future they must devote all possible attention to the religious education of their children and the development of their Sunday School work.

On the motion of Rev. F. Woolley, seconded by Rev. J. D. Davies, a hearty vote of thanks was accorded Mr. Dunkerley for presiding, and to the ladies who had provided the tea.

The proceedings then concluded.

The annual sermons were preached in the First Presbyterian Church on Sunday, March 31st, by Rev. Alexander Gordon, M.A., to large congregations.

THE SUSTENTATION FUND.

Holywood Congregation's Complete List.

	£ s. d.
Miss Bambury	5 0
Mrs. Thomas Barbour	20 0 0
W. W. Coleman	10 0 0
Miss Douglas	0 5 0
Miss Ferguson	2 0 0
Miss Alice Ferguson	2 0 0
Mrs. Flanery	3 3 0
M ss Forsythe	0 10 0
Mrs. Gallagher	0 5 0
Mrs. Gore	5 0 0
John K. Graham	5 0 0
William K. Graham	2 0 0
Mrs. Grainger	5 0 0
Miss Maggie Grainger	5 0 0
Gawn Grainger	10 0 0
Robert Grainger	10 0 0
William Grainger	10 0 0
Miss Greenfield	5 0 0
Miss Mary Greenfield	5 0 0
Dr. T. K. Greenfield	10 0 0
William H. Greenfield	1 0 0
William Greenfield, jun.	1 0 0
James D. Greenfield	1 0 0
Charles C. Greenfield	5 0 0
W. J. Harvey	0 10 0
Robert Headley	0 10 0
Thomas Killips	2 0 0
Mrs. Kamcke	1 10 0
Miss Latimer	5 0 0
James Lennox	20 0 0
Mrs. Maginnis	5 0 0
Miss Malcolm	3 0 0
William Malcolm	2 0 0
Gordon C. May	1 0 0
John Meneely	0 10 0
Miss Munster	1 0 0
Miss Murphy	£11 0 0
Miss Anna Murphy	2 0 0
Miss Janie Murphy	2 0 0
James Murphy	5 0 0
Miss M'Alester	5 0 0
Mrs. M'Cammon	50 0 0
Alex. M'Clelland	0 10 0
Samuel M'Crum	2 0 0
James M'Ervel	10 0 0
Charles J. M'Kisack	5 0 0
Omar C. Nelson (the late)	52 10 0
Sharman D. Neill	25 0 0
Mrs. Richard Patterson	50 0 0
Robert Patterson	25 0 0
Lady Patterson	10 0 0
Miss Patterson	5 0 0
Richard F. Patterson	1 0 0
William Patterson	20 0 0
Mrs. George Patterson	5 0 0
Mrs. James Patterson	2 0 0
Colville Dickson Patterson	1 0 0
Mrs. James Patty	1 0 0
Mrs., Miss, and Mr. Praeger	10 0 0
Rev. G. H. Phelps	10 10 0
H. Purdy	0 10 0
Frank A. Robinson	1 0 0
Hugh Shannon	1 0 0
James Shannon, jun.	0 10 0
John Steele	5 0 0
Robert Steele	5 0 0
Thomas Wardlow	1 0 0
Hugh Wilson	0 5 0
John Wright	0 5 0
Total,	£485 8 0

Reports.

Ballee.—The annual general business meeting was held in the congregational school on Tuesday evening, and, notwithstanding the unfavourable weather conditions, the attendance was most satisfactory. Tea having been dispensed by the ladies of the congregation, Rev. J. H. Bibby took the chair, and Mr. William Savage, Hon. Treasurer, submitted statement of accounts for the previous financial year, which showed a balance in hands. The existing officers and committees were again appointed, thanks being accorded for their valuable past services. In the course of a lengthy address, the Chairman congratulated all on the satisfactory position they stood in, after having come through a most trying year. The manse recently completed was now a reality, and the Meeting-House renovation, also successfully accomplished, reflected great credit on the congregation, and should be regarded with pride. Although they would be in debt as the result of this very heavy undertaking, he saw no reason why the adverse balance should not be raised. On account of this effort claiming their sympathies one felt diffident in again reminding them not to lose sight of the Sustentation Scheme recently adopted by their Church. He now took the opportunity of doing so, and later on trusted the Fund in connection with it might receive their cordial support. At a later date they would also be asked to consider the question of adopting the more up-to-date hymn-book in common use in many of their Churches. Furthermore, the advisability of the various congregations of the Non-Subscribing Church forming an approved Society under the National Insurance Act had been brought under notice by Dr. John Campbell, and the suggested cause of action he commended to them for consideration. It was gratifying to know that their undertakings during the past year had been carried out so harmoniously from start to finish, and his thanks were due for the cordial support given and the kindly spirit shown him. After discussion, it was resolved to adopt Dr. Campbell's suggestion of falling in line with other of their Churches in the North in forming an approved society under the new Insurance Act. Business over, dancing was indulged in to a late hour and songs rendered at intervals, an enjoyable evening concluding with a hearty vote of thanks to the Chairman.

Banbridge — RESIGNATION — Rev. Edgar Lockett has resigned the charge of the First Presbyterian Congregation, and his resignation has been accepted with deep regret. Mr. Lockett has accepted a unanimous invitation to become the minister of the Elder Yard Chapel, Chesterfield.

Belfast Domestic Mission.—A social evening in connection with the Men's Club was held on Friday, March 29th. After tea an excellent programme was provided by the York Street Choir and friends, the chair being taken by Rev, John D. Davies. The school-room was crowded with an appreciative audience. and it was generally agreed that the gathering was one of the successes of recent years. Mr. Woolley, in proposing a vote of thanks, commented warmly on the evidence of hearty goodwill and friendship shown by the York Street Church in so readily helping the mission.

Belfast : York Street.—On Tuesday, March 26th, the annual Sunday School social and prize distribution was held in the Lecture Hall. From 7-30—8 tea was served to a record number of scholars and friends, the Misses Ervine and Mahon presiding at the tables. After tea, a troop of Boy Scouts belonging to the school gave some skilful and entertaining drill exhibitions—quite a unique feature of the evening. Prizes were then presented by Rev. J. D. Davies (minister) to upwards of 23 scholars for regular attendance and attention to lessons during the year. Of the programme which followed, the special items were three choruses rendered by the Church Choir, under the able leadership of Mr. A. J. Parkes, Organist ; recitations by Miss S. Allen and Masters J. Dale and E. Pink, and duet by the Misses May and Lily Dale.

Selections at intervals on the gramaphone, kindly lent by Mr. George Erne, gave variety to the evening, which was thoroughly enjoyed by everyone.

Larne and Kilwaughter.—The annual meeting of this congregation was held on the evening of March 27th, in the Congregational School-room. The weather was extremely unfavourable, and so few of the country members were present, though the meeting was fairly representative and numerous. After praise and prayer, Miss Isa M'Ninch presiding at the piano, and a bountiful tea dispensed by ladies of the Music Committee, the chair was taken by the minister, who made fitting acknowledgment of the kindness and sympathy shown him by the congregation individually and collectively since last spring. The Annual Report was then submitted by the Secretary, Mr. Samuel Magill, and was of a very satisfactory character, setting forth as it did that the roll of membership had been increased by ten new subscribers since last annual meeting, that the congregation had connected itself beneficially with the general Sustentation Fund of our Church, that members readily contributed sums varying in proportion to their annual stipend, that a committee had been formed to solicit donations from members to add to the central fund for permanent investment, and that the Sewing Guild had met weekly since early in October. Mr. F. Wright, Sunday School Superintendent, reported that the average attendance for 1911 had been fairly good, but that an outbreak of diphtheria necessitated the closing of both day and Sunday Schools, thus causing a diminution in the averages. Mr. Magill, for the Treasurer, Mr. James Morrow, J.P., and Mr. David A. Nelson also submitted the usual statement of accounts, which showed that, notwithstanding considerable extra expense incurred in engaging pulpit supplies in 1911 and 1912, there was a balance, albeit a small one, on the right side of the statement. The office-bearers for the ensuing year having been appointed, and the usual votes of thanks passed with acclamation, the meeting, which was entirely a business one, but none the less enjoyable, was appropriately concluded by praise and benediction.

Templepatrick. — The annual congregational meeting was held in the Roughfort School, on Friday evening, the 29th March. There was a good attendance. The ladies of the congregation supplied and dispensed the tea. After tea, in the absence of the Secretary, the Minister (Rev. A. Turner) who had been called to the chair, read the statement of accounts. These showed up well, with a balance in hand owing largely to the successful Sale of Work held last year. All liabilities had been cleared off. In a subsequent address the minister appealed for a stronger manifestation of interest in all Church affairs, and, among other things, called to mind their decision to take an active part in the formation of the Sustentation Fund now being raised by the Church. The meeting was essentially a business one, but opportunity was taken to speak of the need for worship and of the importance of cultivating the habit of regular attendance at Church. Other speakers supported the minister, after which the remainder of the evening was devoted to entertainment. An invitation to tea for the following evening was given to the scholars of the Day and Sunday Schools. This was largely availed of, and the attendance was as nearly as possible complete. An extremely pleasant time was spent, which, needless to say, the children appreciated to the full. Recitations, games, dances, etc., filled the period till 9 o'clock, when the minister pronounced the Benediction.

A memorial service was held in our Church on Sunday, 21st ult., at the end of which the congregation stood during the playing of the Dead March.

Echoes.

The power of Roman Catholicism is very great in Belgium, as well as in Ireland. In a district in the former country a man cannot get employment

in the mines unless he has a certificate from his priest showing that he attends mass and confession!

* *

Unitarianism was expounded in Japan more than twenty years ago. It is now announced that the congregation of Mita has drawn up a constitution, the main item of which includes prayer to God only in accordance with the teaching of Jesus, human brotherhood, the maintenance of universal peace, and the promotion of social welfare and happiness. This implies a noble conception, and a no less noble endeavour. At a meeting of the members on January 27th last the above-named principles were formally adopted after addresses by four Professors, and twenty young men were afterwards enrolled, each signing the constitution and bond of union. This looks promising.

* *

If the reader wishes to give his newly-married friends sore throat, influenza, or pneumonia, let him throw confetti at them as they leave Church. A French physician has declared that the throwing of confetti is answerable for many epidemics of disease; and, after careful investigation, there appears to be no doubt about the microbe-bearing qualities of the little bits of coloured paper of which confetti consists. Let wisdom guide in this matter.

W. S. S.

— ULSTER —

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